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The Kupatan Tradition as a Medium for Internalizing Islamic Educational Values in the Nahdliyyin Community

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Abstract

Local traditions serve as an important medium for instilling Islamic educational values within society. One tradition that continues to be preserved by the Nahdliyyin community is the Kupatan tradition, which is held in Kampung NU, Joso Hamlet, Turi Village, Panekan District, Magetan Regency. This tradition functions not only as a form of religious and cultural heritage but also as a medium for transmitting Islamic educational values across generations. This study aims to describe the implementation of the Kupatan tradition and analyze the process of internalizing Islamic educational values embedded within it. The research employed a qualitative approach using field research methods. Data were collected through observation, semi-structured interviews, and documentation involving Kampung NU administrators, religious leaders, community leaders, youth representatives, and local residents. Data were analyzed using the Miles and Huberman interactive model, which consists of data reduction, data display, and conclusion drawing, while data validity was ensured through source triangulation and technique triangulation. The findings reveal that the Kupatan tradition is carried out through preparation, implementation, and closing stages that involve active community participation. The internalization of Islamic educational values occurs through the stages of value transformation, value transaction, and transinternalization. The values internalized through the tradition include gratitude (syukur), social bonding (silaturahmi), mutual cooperation (gotong royong), social concern, and ngaku lepat (acknowledgment of one's mistakes). This study concludes that the Kupatan tradition functions as an effective local wisdom-based medium of Islamic education in fostering the religious and social character of the community. The novelty of this research lies in its analysis of the Kupatan tradition through the perspective of value internalization stages and its identification of the tradition's role as a medium of Islamic education within the Nahdliyyin community.

Keywords: Kupatan Tradition; Value Internalization; Islamic Education; Nahdliyyin Community; Local Wisdom.

Abstrak

Tradisi lokal merupakan salah satu media yang berperan dalam menanamkan nilai-nilai pendidikan Islam di tengah masyarakat. Salah satu tradisi yang masih dilestarikan oleh komunitas Nahdliyyin adalah tradisi kupatan yang diselenggarakan di Kampung NU Dusun Joso, Desa Turi, Kecamatan Panekan, Kabupaten Magetan. Tradisi ini tidak hanya berfungsi sebagai warisan budaya keagamaan, tetapi juga mengandung nilai-nilai pendidikan Islam yang diwariskan secara turun-temurun. Penelitian ini bertujuan untuk mendeskripsikan bentuk pelaksanaan tradisi kupatan serta menganalisis proses internalisasi nilai-nilai pendidikan Islam yang berlangsung di dalamnya. Penelitian menggunakan pendekatan kualitatif dengan jenis penelitian lapangan (field research). Data diperoleh melalui observasi, wawancara semi-terstruktur, dan dokumentasi yang melibatkan pengurus Kampung NU, tokoh agama, tokoh masyarakat, generasi muda, serta masyarakat setempat. Analisis data dilakukan menggunakan model Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data diuji melalui triangulasi sumber dan triangulasi teknik. Hasil penelitian menunjukkan bahwa tradisi kupatan dilaksanakan melalui tahap persiapan, pelaksanaan, dan penutupan yang melibatkan partisipasi aktif masyarakat. Proses internalisasi nilai-nilai pendidikan Islam berlangsung melalui tahapan transformasi nilai, transaksi nilai, dan transinternalisasi nilai. Nilai-nilai yang terinternalisasi meliputi syukur, silaturahmi, gotong royong, kepedulian sosial, dan ngaku lepat. Penelitian ini menyimpulkan bahwa tradisi kupatan berfungsi sebagai media pendidikan Islam berbasis kearifan lokal yang efektif dalam membentuk karakter religius dan sosial masyarakat. Kebaruan penelitian ini terletak pada analisis tradisi kupatan melalui perspektif tahapan internalisasi nilai serta pengungkapan perannya sebagai media pendidikan Islam dalam komunitas Nahdliyyin.

Kata Kunci: Tradisi Kupatan; Internalisasi Nilai; Pendidikan Islam; Komunitas Nahdliyyin; Kearifan Lokal.

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1. Introduction

Islamic education functions not only as a means of knowledge transfer but also as a process of shaping personality and noble character based on Islamic values. From an Islamic perspective, education encompasses the concepts of *tarbiyah*, *ta'lim*, and *ta'dib*, which complement one another in developing individuals who are faithful, knowledgeable, and morally upright. Therefore, the process of Islamic education is not confined to formal educational institutions but can also be found within the social and cultural life of communities that embody educational values (Syukri et al., 2023). Local traditions and cultures that develop within society serve as important media for transmitting Islamic educational values in a contextual and sustainable manner (Maulindah et al., 2024).

Amid the rapid development of modernization and globalization, society faces various challenges related to the moral degradation of younger generations. The decline of courtesy, weakening social awareness, and increasing tendencies toward individualism indicate that moral and religious values have not been fully internalized in daily life (Nasution, 2024). This condition is further reinforced by changes in communication patterns and social interactions in the digital era, which influence how young people understand and practice religious teachings (Juhaepa et al., 2024). Moreover, exposure to global culture through digital media has encouraged the emergence of materialistic, consumptive, and permissive lifestyles that potentially erode religious and social values among Muslim youth (Khoirunnisa et al., 2025).

In this context, religious traditions rooted in local wisdom play a strategic role as a medium for instilling Islamic educational values. One tradition that continues to be preserved among the Nahdliyyin community is the Kupatan tradition. The *Ketupat Lebaran* tradition has become an inseparable part of Indonesian society. Although the exact period when Kupatan became associated with Eid al-Fitr celebrations in Indonesia remains unknown, the tradition has been passed down from generation to generation. Both rural and urban communities organize Kupatan celebrations to mark the completion of fasting and the beginning of a renewed life after Ramadan (Kusdiana et al., 2021). Eid al-Fitr is one of the most important Islamic festivals celebrated by Muslims worldwide, including in Indonesia, where it is commonly known as *Lebaran* (Prastowo et al., 2024).

This tradition is not merely understood as an annual cultural activity but also embodies various Islamic educational values such as gratitude, *silaturahmi* (social bonding), mutual cooperation, social concern, and the spirit of sharing (Dwi Septian, 2023). Through community involvement in every stage of its implementation, the Kupatan tradition becomes a socio-religious learning space through which Islamic values are transmitted across generations.

Previous studies have examined the Kupatan tradition from cultural, social, and religious perspectives. However, research specifically analyzing the Kupatan tradition as a medium for the internalization of Islamic educational values remains relatively limited. Most studies have focused on the symbolic meanings of the tradition or its role in maintaining cultural identity within society. Consequently, the processes through which Islamic educational values are instilled, practiced, and integrated into community character through the tradition have not been explored comprehensively. This condition indicates a research gap that warrants further academic attention.

This study was conducted within the Nahdliyyin community of Kampung NU, Joso Hamlet, Turi Village, Panekan District, Magetan Regency. This location was selected because the community actively preserves the Kupatan tradition as part of its religious and cultural practices. Preliminary observations revealed that young people play a significant role in the implementation of the tradition, from the preparation stage to the execution of activities. This fact indicates that the Kupatan tradition functions not only as a cultural heritage but also as a potentially effective medium of Islamic education in shaping the religious and social character of the community.

Therefore, this study aims to describe the implementation of the Kupatan tradition and analyze the process of internalizing Islamic educational values within the Nahdliyyin community of Kampung NU, Joso Hamlet. The study is expected to contribute to the development of Islamic education studies based on local wisdom, particularly regarding the role of religious traditions as a medium for character formation and the strengthening of Islamic values in community life.

2. Methodology

This study employed a qualitative approach using a field research design. This

approach was selected to gain an in-depth understanding of the implementation of the Kupatan tradition and the process of internalizing Islamic educational values within the Nahdliyyin community of Kampung NU, Joso Hamlet, Turi Village, Panekan District, Magetan Regency. The research was conducted from January to April 2026, with the researcher serving as the primary instrument in the processes of data collection and analysis. The research subjects consisted of the administrators of Kampung NU Joso Hamlet, namely Minhad as the Head of Kampung NU and Mudzakkir as the Head of the Congregational Self-Reliance Movement of UPZ LAZISNU. The research informants included religious leaders, community leaders, local residents, youth members, and visitors involved in the implementation of the Kupatan tradition. Informants were selected using a purposive sampling technique based on their level of involvement in and understanding of the Kupatan tradition. Data were collected through observation, interviews, and documentation. Observation was conducted to directly examine the sequence of activities involved in the Kupatan tradition and the social interactions that occurred throughout the event. Semi-structured interviews were employed to obtain information regarding the meaning of the Kupatan tradition, the Islamic educational values embedded within it, and the process of value internalization among community members. Documentation was used as supporting data in the form of photographs, archives, activity records, and other relevant documents related to the research. The trustworthiness of the data was ensured through source triangulation and technique triangulation. Source triangulation was conducted by comparing information obtained from different informants, while technique triangulation involved comparing data collected through observation, interviews, and documentation. Data analysis followed the interactive model proposed by Miles and Huberman, which consists of data collection, data reduction, data display, and conclusion drawing. The analysis was carried out continuously throughout the research process until valid and comprehensive data were obtained to address the research focus concerning the

implementation of the Kupatan tradition and the internalization of Islamic educational values within the Nahdliyyin community of Kampung NU, Joso Hamlet.

3. Results and Discussion

Theory of Value Internalization

Value internalization is understood as the process through which values are absorbed into an individual's self-concept until they become an integral part of one's consciousness, mindset, attitudes, and behaviors manifested in everyday life. This process is not limited to understanding a particular value but also involves appreciating and consistently applying that value, thereby contributing to the formation of individual character. From an educational perspective, internalization serves as an important indicator of educational success because the values taught do not remain at the level of knowledge acquisition but develop into conscious actions and behaviors (Sa'dijah & Misbah, 2021:193).

In Islamic education, value internalization occupies a central position because the objective of Islamic education is not merely to produce knowledgeable individuals but also to cultivate moral character and personalities that reflect Islamic teachings. The values instilled through Islamic education encompass the relationship between humans and Allah SWT, relationships among fellow human beings, and relationships with the surrounding environment. Therefore, the success of Islamic education is measured not only by the ability to understand religious teachings but also by the ability to implement these values in social life (Haningsih et al., 2022:7).

Values function as guiding principles that direct individuals in shaping attitudes, making decisions, and interacting with their social environment. Within society, values serve as the foundation for the formation of norms and collective behaviors that maintain social order and harmony. Consequently, value internalization becomes an essential process in developing individual character while simultaneously strengthening the social and cultural identity of a community. Islamic education views this process as an effort to form individuals capable of integrating Islamic values into concrete actions, thereby creating harmony among the cognitive, affective, and behavioral dimensions of human life (Djamal, 2017:168). Dengan demikian, internalisasi nilai merupakan proses pembentukan karakter melalui penanaman, penghayatan, dan pengamalan nilai-nilai Islam secara berkelanjutan (Haningsih et al., 2022:13).

According to Muhaimin (2002), the process of value internalization occurs through three stages: value transformation, value transaction, and transinternalization. Value transformation refers to the stage in which values are conveyed and introduced to individuals through advice, instruction, and various forms of communication that provide an understanding of values considered important. At this stage, the internalization process remains primarily within the cognitive domain, as individuals begin to recognize and comprehend the meaning of a particular value.

The second stage is value transaction, which refers to the interaction between individuals and the values they have received. At this stage, a reciprocal relationship emerges between an individual's understanding of values and the social experiences they encounter. Values that were previously known at the conceptual level begin to be practiced through participation in various activities, gradually developing into attitudes that influence everyday behavior. This process demonstrates that internalization occurs not only through the transmission of information but also through social experiences that enable individuals to understand values more deeply and meaningfully.

The final stage is transinternalization, which occurs when values that have been understood and consistently practiced become integrated into an individual's personality. At this stage, values are no longer practiced due to external influences or obligations but because they have become part of personal awareness and intrinsic needs. This process develops through role modeling, habituation, direct experience, and repeated participation in social activities, ultimately forming relatively stable character traits. In this stage, internalization takes place not only through verbal communication but also through exemplary behavior, habituation, direct practice, and sustained involvement in social and cultural activities, enabling values to become embedded as everyday habits (Khoiriyah et al., 2021:68).

Tradition from an Islamic Perspective

Tradition is an integral part of culture that emerges, develops, and is transmitted from one generation to another within society. Tradition is not merely understood as a repetitive practice but also as a system of values that embodies worldviews, norms, and social rules that guide people's behavior. Through tradition, a community preserves its collective identity while transmitting values considered important to

future generations. Therefore, the continuity of a tradition reflects the community's recognition of the values and benefits embedded within it, allowing the tradition to endure despite various social and cultural changes (Fadli, 2022:13).

In social life, tradition serves not only a cultural function but also an educational one. Tradition acts as a medium of social learning through which individuals acquire an understanding of the values, norms, and behavioral patterns prevailing within their communities. Through participation in various traditional activities, community members learn about responsibility, togetherness, solidarity, respect for others, and concern for the social environment. This process occurs naturally because values are not transmitted through formal instruction but through experience, social interaction, and repeated habituation within everyday life. Consequently, tradition functions as an effective medium for value education, providing opportunities for individuals to experience and practice values directly (Khuriyah et al., 2022).

The relationship between tradition and education becomes increasingly significant in the context of character development. Education based on local culture is considered advantageous because the values being transmitted are closely connected to the realities of community life. Values that emerge from the social experiences of a community tend to be more readily accepted and internalized because they are relevant to everyday experiences. Therefore, various forms of local tradition can be viewed as valuable learning resources that contribute to the formation of both religious and social character. Tradition not only preserves cultural continuity but also serves as a medium for transmitting values that strengthen community identity and social cohesion.

From an Islamic perspective, tradition is closely associated with the concept of *'urf*, which refers to customs and practices commonly accepted and observed by society in everyday life. Islamic scholars regard *'urf* as one of the considerations in legal reasoning, provided that it does not contradict the principles of Islamic law (*sharia*). The concept of *'urf* demonstrates Islam's openness toward local cultures and traditions. Islam does not automatically reject all traditions that develop within society; rather, it evaluates them based on their compatibility with Islamic teachings. Traditions that promote public welfare (*maslahah*), strengthen social relationships, and do not contradict the Qur'an and Sunnah may be accepted and preserved as part of Muslim

community life (Rismana & Sulistiyanto, 2020:369).

Based on their compatibility with Islamic law, *'urf* is classified into two categories: *'urf shahih* and *'urf fasid*. *'Urf shahih* refers to customs that do not contradict Islamic teachings and provide benefits to society, whereas *'urf fasid* refers to customs that conflict with the principles of Islamic law. In this context, traditions are evaluated not only from historical and cultural perspectives but also based on the values and objectives they embody. The greater the benefits generated for society and the stronger their relevance to Islamic values, the stronger the legitimacy of such traditions to be maintained and preserved.

One tradition that continues to survive and flourish among Javanese Muslim communities is the Kupatan tradition, which is celebrated during the month of Shawwal following Eid al-Fitr. *Ketupat* is a traditional dish made from rice wrapped in woven young coconut leaves. According to historical accounts, *ketupat* was first introduced by the Indonesian Islamic scholar Sunan Kalijaga, one of the most influential figures in the Islamization of Java (Rianti et al., 2018). His tradition serves not only as a cultural expression but also embodies religious symbols and messages closely related to Islamic teachings. *Ketupat*, the central symbol of the tradition, is commonly interpreted as *ngaku lepat* (acknowledgment of one's mistakes), making the Kupatan tradition synonymous with the values of mutual forgiveness, reconciliation, and the strengthening of social relationships. Furthermore, the practices of sharing food, gathering together, and visiting one another reflect social concern and solidarity, which are essential values in Muslim community life.

Within the Nahdliyyin community of Kampung NU, Joso Hamlet, Turi Village, Panekan District, Magetan Regency, the Kupatan tradition is not only preserved as a form of religious-cultural heritage but is also developed as a means of strengthening the social and religious life of the community. The tradition involves various segments of society, including religious leaders, community leaders, Kampung NU administrators, and young people, who participate collectively in a series of activities. Such involvement demonstrates that the Kupatan tradition functions not merely as an annual cultural celebration but also as a social space that facilitates the transmission of values from older generations to younger ones.

Based on the concept of *'urf*, the Kupatan tradition can be categorized as *'urf shahih* because it embodies values that are consistent with the objectives of Islamic education and the principle of public welfare in Islamic law. The value of gratitude is reflected in expressions of thankfulness to Allah SWT after completing the Ramadan fast; the value of *silaturahmi* is manifested through interactions among community members; the value of mutual cooperation is evident in the preparation and implementation of the event; and social concern is demonstrated through the practice of sharing food and strengthening social bonds. Moreover, the meaning of *ngaku lepat* embodied in the symbolism of *ketupat* conveys moral lessons concerning self-reflection, acknowledgment of mistakes, and mutual forgiveness. Therefore, the Kupatan tradition remains relevant not only as a cultural heritage but also as a local wisdom-based medium of Islamic education that functions to instill religious and social values within community life (Dwi Septian, 2023:324).

The Kupatan Tradition in the Nahdliyyin Community of Kampung NU, Joso Hamlet as a Medium of Islamic Education

In community life, tradition serves not only cultural functions but also educational ones. Tradition acts as a medium of social learning through which individuals acquire an understanding of the values, norms, and behavioral patterns prevailing within their social environment. Through participation in various traditional activities, community members learn about responsibility, togetherness, solidarity, respect for others, and concern for the social environment. This process occurs naturally because values are not transmitted through formal instruction but through experience, social interaction, and repeated habituation in everyday life. Therefore, tradition functions as an effective medium for value education by providing opportunities for individuals to experience and practice values directly (Khuriyah et al., 2022).

The findings of this study indicate that the Kupatan tradition in Kampung NU, Joso Hamlet, continues to be preserved as a religious tradition celebrated during the month of Shawwal. The tradition consists of a series of activities, including committee meetings, *tahlil* and collective prayers, the procession of the *ketupat mountain* (*gunungan ketupat*), communal dining, and various social and cultural activities involving broad community

participation. The involvement of diverse community groups throughout every stage of the celebration demonstrates that the Kupatan tradition functions not only as a cultural event but also as a space for social and religious interaction.

Indonesia is widely recognized for its cultural diversity and traditions that are closely intertwined with religious practices. Among these is the Kupatan tradition, an important Islamic cultural practice symbolizing gratitude and commonly celebrated during major Islamic festivities, particularly Eid al-Fitr. *Ketupat*, the traditional food associated with this celebration, consists of rice wrapped in woven young coconut leaves in a diamond-shaped casing, reflecting the deep connection between culture and religion (Setiarto & Herlina, 2024). This traditional culinary heritage has historically served as a medium for introducing Islamic teachings to local communities through familiar cultural practices and local food traditions (Suroyo et al., 2023).

These findings reinforce the view that tradition is a dynamic entity capable of evolving in response to societal needs. (Khuriyah et al., 2022) explain that traditions and local wisdom can function as media for value education because they facilitate learning through direct social experience. In the context of Kampung NU, the transformation of the Kupatan tradition into a more inclusive and participatory event demonstrates that tradition serves not only to preserve cultural heritage but also as an instrument for strengthening social and religious education within the community.

The findings further reveal that the Kupatan tradition functions as a medium of non-formal Islamic education. This educational process is reflected in community participation in activities that incorporate religious, social, and cultural dimensions. Through direct involvement, community members not only acquire knowledge regarding the meaning of the tradition but also experience a process of value learning through collective social practices. This finding supports the argument of (Daulay et al., 2020) who emphasize that Islamic education is not limited to formal institutions but may also take place through social activities embedded in community life.

The educational function of the Kupatan tradition is particularly evident in the practice of *tahlil* and collective prayer, which constitute important components of the celebration. These activities serve as means of cultivating religious

values and strengthening the spiritual awareness of community members. In this regard, the Kupatan tradition functions as a form of cultural *da'wah* that integrates Islamic teachings into local cultural practices. This finding is consistent with (Idris, 2017) who argues that Islamic education is fundamentally a process of value transmission carried out through habituation and experience in social life.

In addition to strengthening the religious dimension of community life, the Kupatan tradition also contributes significantly to maintaining social cohesion. Activities that require cooperation among different community groups provide an effective setting for social learning. Through direct participation in organizing and implementing the celebration, community members learn about responsibility, participation, and social concern. Consequently, the Kupatan tradition not only reproduces local culture but also reproduces social values that support harmonious communal life.

The findings of this study differ from several previous studies that primarily viewed the Kupatan tradition as a post-Ramadan cultural ritual. This research demonstrates that the tradition serves a broader function as a medium of Islamic education that facilitates the sustainable transmission of values. The tradition is therefore understood not merely as a cultural expression but also as a means of character formation and the strengthening of religious identity within the community.

Based on these findings, the Kupatan tradition can be understood as a form of local wisdom-based Islamic education that remains highly relevant in contemporary society. Through the integration of cultural practices and Islamic teachings, the tradition serves as an effective medium for instilling religious and social values within the community in a sustainable manner. These findings support the objectives of Islamic education as proposed by (Syafei, 2025:16) namely, the formation of individuals who possess faith, piety, and noble character in their social lives.

Tabel 1.

The Contribution of the Kupatan Tradition as a Medium of Islamic Education

Tradition Component	Traditional Elements	Contributions to Islamic Education
Deliberation and Activity Preparation	Community members participate in	Instills responsibility, discipline, and cooperation

	planning and task distribution	
Tahlil and Collective Prayer	Community members participate in collective religious activities	Cultivates religious values and gratitude toward Allah SWT
Gunungan Ketupat Procession	Serves as a symbol of cultural preservation and religious identity	Strengthens cultural awareness aligned with Islamic values
Communal Dining and Sharing Ketupat	Encourages interaction and togetherness among community members	Instills ukhuwah Islamiyah (Islamic brotherhood), social concern, and charity
Participation of All Community Elements	Religious leaders, youth, and local residents actively participate	Facilitates the intergenerational transmission of Islamic values
The Kupatan Tradition as a Whole	The tradition is continuously practiced and accepted by the community	Functions as a local wisdom-based medium of Islamic education

Islamic Educational Values Embedded in the Kupatan Tradition

The findings of this study reveal that the Kupatan tradition in Kampung NU, Joso Hamlet, embodies various Islamic educational values that are manifested through the community's social and religious activities. These values include gratitude (*syukur*), *ngaku lepat* (acknowledgment of one's mistakes), *silaturahmi* and *ukhuwah Islamiyah* (Islamic brotherhood), social concern and charity (*sedekah*), as well as mutual cooperation and collaboration (*gotong royong*). These values are not merely understood conceptually but are actively practiced in community life through the implementation of the Kupatan tradition.

The value of gratitude is reflected in the activities of *tahlil*, collective prayers, and the voluntary provision of food as expressions of thankfulness to Allah SWT after completing the observances of Ramadan and Eid al-Fitr. This finding indicates that the Kupatan tradition embodies divine (*ilahiyah*) values oriented toward the relationship between human beings and God. From the perspective of Islamic education, such values are categorized as *ubudiyah* values, manifested through awareness of worship and acknowledgment of Allah's blessings in everyday life (Saputra, 2017:17).

The value of *ngaku lepat* is expressed through the practice of mutual forgiveness and acknowledgment of mistakes among community members. The philosophy of *ketupat*, which is interpreted as *ngaku lepat*, emphasizes the importance of humility, self-reflection, and moral responsibility in social life. This finding is consistent with the concept of ethical values,

which views virtuous behavior as a guideline for interacting with others (Frimayanti, 2017:230).

The values of *silaturahmi* and *ukhuwah Islamiyah* are reflected in the interactions among community members who gather, cooperate, and maintain harmony throughout the celebration of the Kupatan tradition. These activities strengthen social bonds and foster communal harmony within society. This finding supports the argument of Ristianah (Ristianah, 2020:3) who states that values are closely related to behaviors considered virtuous according to religious, moral, and cultural standards prevailing within society.

The values of social concern and charity are evident in the distribution of *ketupat* and other food items to community members and visitors regardless of their social background. This practice demonstrates that the Kupatan tradition serves as a medium of social learning that nurtures empathy and concern for others. According to (Haningsih et al., 2022:7) values that are repeatedly experienced and practiced gradually develop into character traits reflected in everyday behavior.

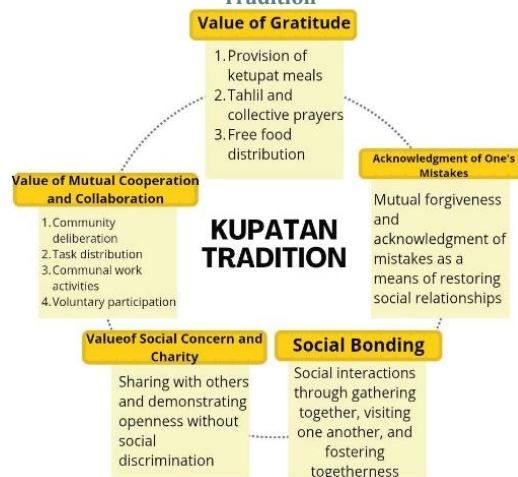
Furthermore, the values of mutual cooperation and collaboration are manifested through deliberative meetings, task distribution, communal work activities, and the active participation of community members throughout the entire series of events. These findings indicate that the Kupatan tradition functions as a medium of social education that encourages the development of collective responsibility and community solidarity. Such values are consistent with the function of Islamic education as a means of transmitting values and culture that sustain the continuity of social life (Azis, 2019, hlm. 5-6).

The findings of this study demonstrate that the Kupatan tradition functions not merely as an annual cultural celebration but also as a medium of non-formal Islamic education that continuously instills religious, social, and moral values. Through direct participation in the tradition, community members experience a process of value learning that strengthens both their religious awareness and social responsibility. These findings reinforce the view of (Hasdiansyah, 2025:1) that Islamic education can be effectively implemented through traditions, habituation, and social experiences that are deeply rooted in community life.

The Islamic educational values embedded in the Kupatan tradition can therefore be categorized into three interrelated dimensions: religious values, social values, and moral values. Religious values are reflected in gratitude and

devotion to Allah SWT; social values are manifested through *silaturahmi*, charity, and mutual cooperation; while moral values are represented by *ngaku lepat*, which encourages self-reflection, humility, acknowledgment of mistakes, and mutual forgiveness. The integration of these values demonstrates that the Kupatan tradition serves as a comprehensive medium for Islamic education that contributes to the development of both religious and social character within the Nahdliyyin community.

Figure 1. Islamic Educational Values Embedded in the Kupatan Tradition



The Process of Internalizing Islamic Educational Values in the Kupatan Tradition

The findings of this study indicate that the internalization of Islamic educational values within the Kupatan tradition takes place through the active participation of community members in all stages of the tradition, from preparation to implementation. The values of gratitude (*syukur*), *ngaku lepat* (acknowledgment of one's mistakes), *silaturahmi* (social bonding), social concern, and mutual cooperation (*gotong royong*) are not merely introduced to the community but are directly practiced through various collective activities. This condition demonstrates that the process of value cultivation occurs not only through the transmission of messages but also through social experience and continuous habituation within community life.

The findings further reveal that the internalization process occurs gradually. At the initial stage, community members acquire an understanding of the meaning and objectives of the Kupatan tradition through guidance from religious leaders, community deliberations, and religious activities accompanying the celebration. Subsequently, the values that have been understood are translated into practice through participation in communal work activities, the

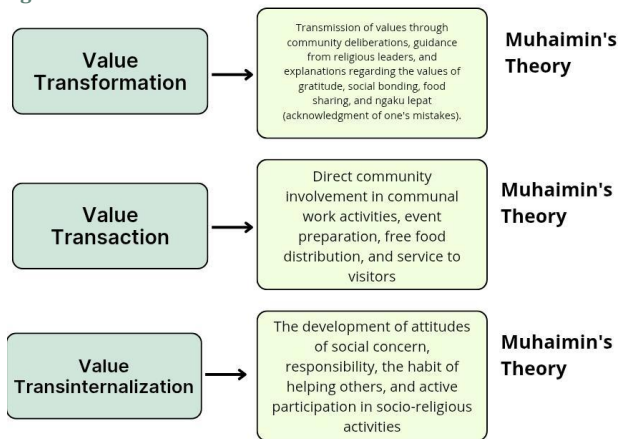
preparation of the *gunungan ketupat* (ketupat mountain), food distribution, and various forms of cooperation. Through such involvement, community members not only understand these values cognitively but also internalize and practice them within their social interactions.

This process is consistent with the theory of value internalization proposed by Muhaimin (2002:153), which consists of three stages: value transformation, value transaction, and transinternalization. Within the Kupatan tradition, the stage of value transformation is reflected in the transmission of values by religious leaders and community leaders. The stage of value transaction is evident in the active participation of community members in various traditional activities. Meanwhile, the stage of transinternalization occurs when these values gradually develop into habits and become embedded within the character of community members. At this stage, internalization takes place not only through verbal communication but also through role modeling, habituation, direct practice, and repeated involvement in social and cultural activities, enabling these values to become integral parts of everyday life (Khoiriyah et al., 2021:68).

The findings of this study are consistent with those of (Haningsih et al., 2022:7), who argue that value internalization becomes more effective when carried out through direct experience and continuous habituation. However, this study further reveals that the Kupatan tradition serves not only as a medium for transmitting religious values but also as a means of integrating religious and social values within a living cultural practice. Through this integration, community members are encouraged to develop a balanced understanding of their responsibilities toward God and toward fellow human beings.

Based on these findings, it can be understood that the Kupatan tradition functions as an effective local wisdom-based medium of Islamic education for character formation within the community. The process of internalization does not stop at the level of understanding but develops into attitudes and behaviors that are reflected in the social lives of community members. Consequently, the tradition contributes not only to the preservation of cultural heritage but also to the development of religious awareness, social responsibility, solidarity, and moral character.

Figure 2. Internalization Process of Islamic Educational Values



The Contribution of the Kupatan Tradition to the Formation of Religious and Social Character in the Community (Research Novelty)

The research findings indicate that the kupatan tradition not only functions as an annual cultural and religious tradition but also contributes to the formation of the community's religious and social character. Religious character is evident through the community's habit of participating in tahlil (Islamic recitation of the Koran), praying together, and fostering gratitude to Allah SWT. Meanwhile, social character is reflected in the spirit of mutual cooperation, caring, cooperation, and a spirit of sharing demonstrated throughout the preparation and implementation of the kupatan tradition. These values are not only evident during the event but also reflected in the community's daily social life.

These findings demonstrate that the kupatan tradition has an educational function, enabling character formation through social-religious habits and experiences. Community involvement in every stage of the activity ensures that the values contained in the kupatan tradition are not only understood but also put into practice. This demonstrates that local traditions can be an effective educational tool for instilling religious and social values in the community.

These findings align with Azis (2019:5-6) view, which explains that Islamic education functions as a process of transmitting values and culture aimed at shaping students' personalities and behaviors in accordance with Islamic teachings. In the context of the Kupatan tradition, this process of transmitting values occurs through community involvement in cultural activities imbued with religious and social values. This research also supports the findings of (Hasdiansyah, 2025:1), which state that Islamic education can take place through traditions,

habits, and social experiences that exist within a community. However, this study found that the Kupatan tradition is not only a medium for transmitting Islamic educational values but also contributes directly to the formation of the community's religious and social character through a continuous process of internalization.

Based on these findings, the novelty of this research lies in the understanding that the Kupatan tradition can be positioned as a medium for Islamic education based on local wisdom, which not only serves to preserve culture but also plays a role in shaping the community's religious and social character. These findings demonstrate that local traditions have the potential to serve as relevant non-formal Islamic educational instruments for strengthening community character amidst ongoing social change.

4. Conclusion

The Kupatan tradition in the Nahdliyyin community in the NU Village of Joso Hamlet demonstrates that religious traditions based on local wisdom play a broader role than simply preserving culture. They serve as an effective medium for Islamic education in instilling and strengthening Islamic values in community life. Through active community involvement in the entire series of traditions, the values of gratitude, ngaku lepat (reciprocity), silaturahmi (silaturahmi), social concern, and mutual cooperation (gotong royong) are not merely understood as normative teachings but are internalized into concrete social attitudes and behaviors. These findings broaden the study of community-based Islamic education by demonstrating that the process of internalizing values can occur effectively through living local traditions passed down from generation to generation, not solely through formal educational institutions. The novelty of this research lies in the analysis of the Kupatan tradition using the perspective of the stages of value internalization, which demonstrates the interconnectedness between value transformation, value transactions, and value transinternalization within a single socio-religious practice. Practically, the results of this study can serve as a basis for developing a model of local wisdom-based Islamic education to strengthen the religious and social character of communities amidst the challenges of modernization and cultural change. Therefore, further research can examine the effectiveness of other local traditions as a medium for internalizing Islamic educational values in different social contexts and explore

their influence on the character formation of the younger generation in more depth.

5. Declaration

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